[redacted]

Must Remain in
Transcription Room

M 2173

Thurs. October 5, 1972

Group II

Barn

MR. NYLAND: I had hoped that my sister and her daughter would be here to fall with their nose in the butter, as one says in Dutch; that they could immediately attend the meeting, but they are now between Kennedy airport and here and may get here just about at the end of this meeting. Maybe it is just as well because their day has been very long, traveling with the sun, so probably they might be a little exhausted and very happy to to rest. However, they will be here for a little while so there will be other meetings and I don't think they will lose very much.

custom
the plane was late and etc etc

We started October on a very good basis. There are two things I want to mention about this last week. One I would call good - very good - and the other I would call very bad. But since I've made up my mind to talk about both good and bad regarding ourselves, I will have to mention

what, in my opinion, was bad and for what reason I think it was bad, also for what reason I thought one event was very good. It brought out of us a certain ability based on working together as a group and of course, by this time you've heard all about it and are quite familiar in detail with what had happened in New York with the Museum of Modern Art. And, if you don't know it, all you have to do is to look in the parking lot and you will see the results.

I think it was a wonderful experience for many. It started out a little small, and rain, ~~and~~ as I mentioned the other day, and Saturday rain again, but then Sunday was better. But, it was a big job and although the number of people who went there increased, it just was nedessary to continue to work through the night. And there we were Monday morning being received by those who welcomed them, you know, very much like the conquering soldiers coming back from the war and being fed, fatted and fed coffee and special pancakes donated by the health food store. You can say it was a lark, but it was much, and much more than that. It was an expression of cooperation because there was an aim and there was understanding. And for during that time, I think, personalities almost ~~disappointed~~ disappeared in the light of that aim. Certain things had to be done. It was planned to ~~W~~ try to do it in three days; we were practically successful. And although everything may not have dovetailed, it certainly was a tremendous Herculian Task - to get the stuff here. And although we had to work and those who did work that night through and ~~for~~ that, I believe, they will never forget it. It proved that when one can work together, with a common aim, you can almost move mountains. It makes me think, of course, many times that if that kind of an aim can exist simply as a result of physical work, how much more even could be the result be when such a cooperation or an understanding of a common aim for spiritual life really could be recognized as a necessity for many of us joining together and not forgetting such an aim, and not only for three days or so, but that it could continue for quite some time and lighting up that what one is engaged in and constantly being reminded of that aim for self-perfection, for that what is necessary for growth of a man and in order to reach his freedom, as much as possible in this life, that then the ~~en~~ coure

encouragement which would come from those who are also there, some at certain times strong, and others a little weak, but whenever there was too much sleep on the part of one, someone else could take over. And the totality of that kind of work was accomplished; and it was a most marvelous experience. And, of course, as I say, those who participated, they will never forget, but I won't forget either because there are the results in the parking lot. What will we do with it? That is another question. We'll have to clean up a great deal and put things in order. I would like very much this week-end to be devoted to that, not necessarily as yet using what we have, but first rearranging it and particular, since we have made a campaign to get rid of all the cars that are of no use any more, that we clean up at least that section of it, to clean up in front of the little garage and in front of the sheds and to put the lumber together that is there, in good piles, and make room for the different other things that also have to have place so that we do have room enough for the cars to park. At the present time, the parking lot doesn't look like very much of a parking lot, but I think we can accomplish it if, again, you wish to work together on that kind of a project in preference to any other kind of project that we might be engaged in.

So maybe it could be: clean-up-parking-lot-week-end. And I hope we can arrange for it. Also such things maybe on a little small scale, can be very useful - profitable, actually gaining certain things from it, not only self-confidence in being able to see what one, oneself can do, but what can be done with the presence of others. And as I explained the other night, that what really takes place is a squaring or that what is the total number brought to its own power. It is tremendous what kind of energy can be generated when there is that kind of a wish. But, you must understand that in having that, you must eliminate a great deal of your own vanity, of the different things that you feel you ought to, because it has to become, partly at least a sacrifice of certain things of yourself towards that aim and letting that aim then be really more important than you yourself. All you are is a little bit of a unit helping to maintain that and to keep such an aim on a high enough level. I say for that it

was an excellent opportunity and an excellent example. I'm very glad that we had the chance of doing it, and that we did it and that it was done in the right way.

But when I come to the other point that I want to make, it is almost the opposite and I'm very sorry about that because I thought we had grown enough. You see, there on Monday there was trouble with the kitchen - trouble with the cooks, with the helpers, with the different people who have to do some work and it was almost as if there was a strike, not enough volunteers so that for Monday I simply said we will have it, but Tuesday!- no lunch. I think it is an everlasting shame that such a thing still could happen here. It's not that I blame the women for it although it is very interesting that the attempt we made in going to New York was, of course, primarily men and that what are the activities of the kitchen are primarily women. But, I think there is some truth in it because if the women as such cannot find their place as yet in having to cooperate and doing things for the general good particularly when we have lunches for the benefit of many people, that then there still can be question about not having enough volunteers with all the women we have. I say it is everlastingly shameful that it happened. It upset me very much because here for several weeks we have been talking about cooperation, about work that should be done and ought to be done by everybody, regardless if they like it sometimes or not. They should take the time off to see that it can be arranged. And that whatever their own business may be that that for the time being for a little while, at least, will go in the background so that they do something for the general atmosphere, for the barn, for Work, for themselves, to understand what is meant by that and then to fall down like this ~~so that~~ the person in charge starts crying because there are not enough. Why is it that you cannot understand such things? You behave sometimes like babies not at all grown-up and it has nothing to do with being ~~whether~~ either a woman or a man. It has to do with your character, understanding of certain principles, understanding of Work in the sense that we have to do certain things even against the grain that you do not always like to do the things that ought to be

done, but they ought to be done. And if it takes such a long time even to come to drive that home, what is the matter with you then? Have you no conscience what-so-ever?

You understand that I talk in general because I don't know about the particular detail, I don't know about who did what and why not and why some did and so forth. That's not my concern. I judge by certain results and it was really a terrible experience to hear that there were not enough - not enough to wish to help. What is it to you when you say, "I don't want to do it because such and such is more important." What could be more important if, in advance, you can arrange for that and that it be carried by a variety of different people, different women who feel that they could make an arrangement in some way or other to take care of such things in the future. I've said many times that if an activity doesn't function of course, we can stop it, but it is a to our shame if the activity is right that we stop it. It should not happen. And I've said more than enough about such things and the responsibility which rests on many people. But here you have an example which is just that opposite and a glaring example when you compare it with that what happened just on the previous week-end.

I don't want to say too much about it anymore because I was very angry, disappointed, not being able to understand what we have been talking about for the last years. What is the meaning of Work? It translates so easily into simply saying, "I want to become a man. I want to take a responsibility for my soul and I do not always want to remain selfish, I want to be able to contribute." That is in ordinary Work. But, I have said it many times regarding maintenance. I've talked about delinquency in certain money matters which you can not carry all the time and, of course, I can make excuses as well as anyone. At the same time, if you do belong to a kind of a church you pay a tithe, a tithe for that or else you don't belong. And I've emphasized it several times, either you belong or you don't. I can find excuses as well as anyone else about little children about this and that but it has to be done, that you're unable or that you have to have something else or that your grandmother was dying or whatever it may be. But I tell you that you cannot make in advance enough regulations for your

or that you have to have some thing else or that your grandmother was dying or whatever it may be. But I tell you that you cannot make in advance enough regulations for yourself to make your life at least in such a way that it can include responsibilities which I think you should carry as a member of this kind of a group.

I was very sorry - very, very sorry.

It is not a misunderstanding of Work. Work is clear enough. Every person can see it, every person can write it up on a piece of paper. Every person can have it in his pocket and in case he or she may forget, he can take it out and read it. Every time that you happen to think and perhaps not happen but intentionally wish to think about your inner life and the possibilities for your own spiritual development, you know what the road is and how it is indicated and what is a requirement for it and that then every once in awhile your personal desires have to be pushed to the background because Work means that you have to buy it. You have to buy it by the sweat of your brow, by your own blood. You have to give it up in order to gain something that is worth more. But you see if you're not clear about wanting to desire for a value which is higher then you ought to revise your own life a little bit. Because if there are still certain things in ordinary life which we call "mechanical" which are more important than even the thought about Work, let alone the wish to apply what you know, then you're still in the wrong road, then you still don't understand Gurdjieff, you still don't understand ALL AND EVERYTHING. You still have a little bit of a question of what at a certain time you ought to do because it seems that unconscious states are worth more and should have more attention than the little desire which there is sometimes about your wish to become a conscious and conscientious man. And when that is not clear as yet, then I think it behooves you to sit and think and meditate a little bit about what the hell are we trying to do.

It comes up, you know, many times on a Monday when there are meetings and when I happen to report on that what is my impression, for instance about this last Monday. As you now know, we have a little cycle of members of the nucleus and so next week it

will be Peter because Peter this week was I would not call it the critic, but the person who gave his impression about Robert's meeting last Monday. And after Peter, I will take over for one week so that when Peter has had his say, I will be able to give a little cassette to Peter about my impression of his meeting. Then I will have that meeting and then the person in regular rotation who has a right to send me a cassette about such a meeting will be Mike. And it will be very interesting. What will Mike want to say about what I am saying. And I'm quite open for criticsm. I am one of all of us. I may, of course, have had more experience and of course I'm older and mature. But regarding Work, It happens time and time again, that when questions come up, one is not always in adjustment to such questions. It is very difficult sometimes to keep above water.

You see what is really in a group? There are several people who do come. I see them, I see them as a picture, a kind of a portrait of each one of them, either a photograph maybe or a painting or a drawing. There they are life-size; that is their face, that is the way their body is, this is the way they behave, and a certain posture. And this is projected on a piece of paper or canvas and there is a painting. That is a group for me. But the interesting part is that each of such paintings has a frame and all frames are different. Some are a little embellished and some are simple, some are very colorful, some are ornate. The framework in which a man lives is determined by the circumstances in which he grew up and what has brought him at the moment of attending a meeting to that meeting. I say the framework is important because on that depends how one sees a person. It is not the face, it is not even the words they mention although they are indicative of what is living within. But the frame is very important for me because it is psychology. Sometimes it is expressed physiologically as an expression on one's face or the way one behaves or the tonation of certain words of course or the floundering of thoughts in the brain. All of that adds, you might say, the pictures. It is like a gallery, you see. It is hung up there on the wall and it is an exhibition and one comes and looks at works of art because that's

what it is. Each person is an art expression of his life. And one asks, "Why such frames?" Because of their father and mother; because of the way they have met life so far. They are sometimes the carvers of their own frame. They come with which ever way it is at the time they come, that frame, they come with the way they are and it comes out in a variety of different ways when they start to talk. And, for me, a group is made up, of course, of the different photographs or the paintings and the different kind of frameworks in which they happen to live.

But, in a very general way, I always consider the possibility of perhaps four kinds of groups. They are falling more or less into that group because individually they are all different, but in a very general way, it might even explain a little. You see the first group that I consider are people who come and they have come out of curiosity, a little intellectual desire of wanting to find out what is what about Gurdjieff, in order to profit by it or to distinguish themselves, or simply to see what it is all about and not wanting to do anything in particular about it, but to see like in an encounter group that one comes together and talks a little and hears someone else talk and it becomes interesting or not so interesting, but whatever it may be, such a group is not at all interested in Work. They are interested in a general way of having read perhaps even ALL AND EVERYTHING and not understanding it, perhaps even wishing to talk a little bit about it because there are so many strange words in it and the sentences are, of course, much too long. But, in general, there is not genuine desire of extracting anything from it. It is a group of people belonging to, let's say, a group III, in which you can talk about generalities and every once in awhile mention the necessity of realizing that there is a way out or that there are certain possibilities which perhaps could be pursued if one wishes enough or that things are not as somber as they always might look for one or to give encouragement every once in awhile to such people who are so deep down in the morass of their own thoughts, that they don't know which way to turn because there are serious people among those who have curiousity. But they don't want to do very much about it and just a little bit of an inkling of

perhaps what might be but without any particular wish of doing anything about it as yet. It has an advantage to talk about Work in the presence of such a group. It is of absolute no use to talk about Work to them. And for me, I exclude them because their questions have no meaning whatsoever for the conduct of a group on the level of a group II which the Monday group is supposed to be.

Then there is a group of people who have been acquainted already a little bit with Work, who have listened, who have done some Work on themselves, who have come to certain conclusions, who have followed here and there what they think was necessary and what every once and awhile was told to them and then trying to maintain whatever they think was Work, they have come to a conclusion that they know a little bit about it and all that is necessary is to make some statements that they do know and that they really don't have any question at all anymore. It is practically a hopeless group.

Unless you can tell, then for God's sake, what do you think you know? Because, in Work, a person changes. If he actually is accomplishing what Work ought to do for him, he starts to grow and develop certain bodies which do not exist and he's changing potentialities into actualities of existence and facing constantly, if he continues to Work in the right way, a changing over to becoming more and more real about himself and discovering that what is within himself is ultimately the only reality, but not only for himself, but the realization that he belongs to a totality of an intellectual something. You can call that "something" because we do not know how to express a universal truth or any concept about God or ideals or that what may be even infinity and so forth. It doesn't matter what kind of a word one wants to use because it is useless to use the word "I" because "I" has gone already long ago in the minds of such people who already know and only want to make a few statements about what they think is their Work. It's very necessary for such people to shake them up and say, "What do you think you are? What kind of a person do you believe you are now and do you think that in this direction your attempts are really correct?"

Because what should it lead to when one Works? A discovery of what is me, the way I am and that what is me as mechanical creature and doing certain things unconsciously without any rhyme or reason, uncontrolled, many times not even knowing that that was me when I remember it and then seeing myself if I can at the time when it does happen, to become gradually impartial to that what is the observation process of the realization of facts of me existing. I constantly change that what is my opinion about myself and I rested gradually from all kinds of personal interpretations. And Work, in that sense, never will stop because I will continue to uncover more and more the essential qualities of myself and from essence it will go deeper to that what I am in reality. But when I make a little statement about something that I want to follow anyhow, that I'm already doing, and the task that I have set for myself seem to be quite all right and I will continue with it, they close themselves up for further development and, in my opinion, it should be mentioned because they are, in my opinion, on the wrong road.

They must learn how to change; they must learn how to see themselves and accumulate more and more data and many of the data which are disagreeable to them because mechanicality is filled with such disagreeable facts. If I understand really what it is to be mechanical, I must draw the line, not here and there, but somewhere where I never will be able to draw the line because I will continue to uncover such mechanical forms of behavior in small things and sometimes even big, in cliches in my thought, in the realm of my feeling, in that what I usually use for the expression of certain emotions even, that many times, I follow through on that what has been taught to me and the utilization of certain words which have no meaning but which came from my father and mother of the family or religion or some kind of a preacher or from the Bible, without having any sense about the meaning of them. But I use them like a parrot. Also that is mechanicality and one does not know about mechanicality really until you first discover it in someone else. And then say, "there by the grace of God would go I," and I go there because it is me also. That is the uncovering gradually of the truth

and when that is not discussed and when it is not, let's say, stopped in a very nice way, you're not doing a service to such people to agree with them. It may be difficult because they are building their little castles in Spain and they don't put it on the rock of life for themselves.

Work is at home with one's home - the way one is daily, in one's daily life, the way one ought to be if I have enough data which are reliable, but the way I know I am when I stop to accumulate certain data about myself and try, as I say, to divest them from all kind of personal interpretations and associative forms and all kind of partiality, all kind of vanity, selfishness and the rest, that I then gradually come to the naked truth for myself and to see myself in reality. And I say, "There, you remember how was Christ? Look, Homo, he is there standing, Happy Homo, if you remember in front of Pontius Pilot." That is the way a result should become when one honestly works on oneself.

But besides that second group, there are two others, a little similar. Those are people who really are serious and serious to the extent of their capacity. Their approach is a little different but in general, their aim is really the same. They've heard about "I", they've heard about the necessity of certain things taking place in order to acquire a dexterity, they have sometimes in one group a little bit of a theoretical knowledge and they love to put things in terminology of ABC. And, it's quite right for a definition and it is necessary to emphasize with them that that what is needed for a mind is first to see that there is a section in that brain that could develop in a certain way by using the machinery of the brain but not allowing it to continue in associative forms like the rest of the brain has been doing, that that what is still available then as a working ground that will be the seat from where "I" can start to operate and that then for that reason "I" being there and asserting itself or being by itself "I", itself if you wish, that then gradually because of that kind of a presence, in the presence in the rest of the brain and gradually in the presence of that what is one's heart, there is an affirmation of that what is worth more for a man in a conscious state than in an unconscious

one. Such people like to talk about that and become clear about what is meant and then wishing to apply what they understand.

I don't want to talk yet about application of that because there is that other group and it is a very large group. It is a group of feeling mostly. It's a group where there is not particular desire to put certain things in words at all and they shy away from words and formulations because they have an idea that if they try to do it that they will do damage to that what is really holy and sacred to them. They prefer to talk about, or at least to mention, an experience of a presence of something to them. And, of course, it's quite right when one wants to talk about something existing besides oneself, next to oneself, something one does not know very much about, but the answer is always, "How do you imagine that presence?" What is it? Is it a projection from oneself to the outside world, as it were, separating that what is beautiful within oneself, to place it outside of oneself as if then it is present to you; or is it something that is within and because of that also present to oneself, so that it has a different quality?"

That is not exactly the same as what one calls a feeling, but that already has the markings in it of a possibility of growing out to become more essential and more essentiality in an essence, gradually understanding the formation of life, perhaps presence less and less in a form and not definable, at the same time, very definitely existing and one presence. And perhaps presence may mean some of it is outside and does come to one. And it may be that ultimately and usually when people are a little bit more religiously inclined and want to use certain cliches or that what has been taught that they say may be God could be present to me. Whatever it may be, it is possible that in the presence of such a presence a person is affected and that then it is a realization, what is this that I call myself, this "it", in the presence of that what I call "of a higher value" wanting to be present to me and then, you might say, looking at me, or considering me, or benevolently wishing for me the best for my development in the presence of that, that then I, what I am, this it,

my, me, being, trying to find out what it should be for me, to be in that presence of that what is higher, that telling me how perhaps I should be in the presence of the Lord.

That I feel, you see, is an answer that could hold water because one is then on an emotional scale and that what cannot be defined is, nevertheless experienced. It is the belief of something existing, imagining sometimes as if it is there and it is not there, but at the same time, that this is not reality, or it is not tangible, but at the same time there is something in one that says, "Well, it could be there and if only I could have an affirmation of that belief."

You see the "doubting-Thomas" in one, believing that Christ had arisen and then seeing him and not believing that he actually existed. And then asking "could he touch" and then when he had touched that body, then he said, "Yes, I believe it is true." The presence of such a thing sometimes can become so clear and it can become, I've said several times, like an intuition of a certain value of truth, of that what then can be followed even if it is not determinable in any kind of a word form. But that what must exist because it can give me a guidance, a wish, the image, how will I behave when I am growing up? I live many times by imagination and I say; "What would my Mother tell me if she knew what I had been doing?" Do I go in the footsteps of my father who meant me to become this and that, an honest, real, simple, kind of a man? Do I remember him? He has died long ago, so has my mother, so have my brothers and sisters, so has the family gone. And what is left is very, very little, but in my imagination it is still so clear. I never will forget." That is a presence and with that one could live.

END OF SIDE ONE

But you see these two last groupings are very much alike. They are serious

about Work, they want to know what to do. They also want to know what to do with what they receive as knowledge because that remains the same. It may be acquired because of the presence of something forcing a person to become different as a result of being in such presence or that there is an "I" which gives one information about oneself; and afterwards in thinking about it and about one's behavior to see if that what has happened was actually becoming to a man when he starts to describe his ideal state for himself. One does the same when something is present. I start to describe my behavior in the presence of God. I start to remember of that what was and then under the influence of that what was for me, higher, and at that time perhaps unattainable. I want to see, if at the present time I could reach it. Of course it means that in that particular attempt, an emotional one, I have to lose a little bit of myself. I have to substitute that what I really would wish for myself, by something that has a different kind of a value and more of a value because it is more inclusive as far as life is concerned and because of that, more satisfying to my conscience.

But what is really the difference between a presence of that kind and an imaginary presence of an "I"? It all will lead to the same thing even if the method is a little differently expressed. My activity remains the same. I keep on Working in the best way I can trying to see what is this body doing in activity. I still have my unconscious mind and my feelings to occupy my body. I still have my body doing whatever may be necessary for ordinary life and at the same time I want to have some further information about myself. And it doesn't matter if God tells me afterwards when I am sitting in my inner, inner chamber or when the "I" tells me afterwards when I happen to meditate about the period when I made attempts to try to be aware or for an awareness to exist in my life. I say that the result is the same, the road may be a little different. But one can not emphasize the result when one talks to people. One has to talk to them within their framework. One can not talk intellectually

about a feeling. One can not talk feelingly about a thought. We are not as yet adjusted to the possibility of combining that what is feeling with a thought or that what is an emotion with that what is reality of a thought. We are not as yet at the place where we would consider it the same kind of a coin and turning it around it would again and again show one face of my life and another and at the same time, the realization that all of that is still one, only two different facets. I still live in the different facets. I live in different usage of certain words which I can use one way and I can not use the other. And as soon as I try to do it that way, I miss the boat because the language is different and becomes abracadabra for the other. I must change myself if I want to tell. I must use different language. I have to have two languages available and I simply say an intellectual one or onethat is a little tinted intellectually and the other an emotional one,but both leading to the same aim. I can in my voice indicate what I really mean by one or the other because with my voice I can become stern, almost a little cold when I want to talk about Work in very simple terminology and it is this and it is that. And then a desire is followed by the creation of an "I" and an "I" then functioning because that's the purpose for such creation-- functioning in that way of an awareness giving facts about me and the acquisition of more knowledge of myself which then because it was received, that is digested as it were, by the "I", is more valuable because it is absolute or more truthful,that then such facts relating to the condition of what I am in reality, that is the real self knowledge that I wish becomes sufficient for me to build on something that has permanent value.

But what is the reasoning of the other if there is any kind of reasoning? It is a feeling it will lead to the same thing but I go through a little different process because I am there and I amnot wishing to put things in words. I want to be what I am with my feeling and I cannot allow then to have thoughts come in and spoil my feeling because in the presence of the Lord I don't want to think and I don't want to feel, but

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I'm to ~~ched~~ touch -- I'm touched in my feeling because of the presence of that what is higher. But that what is the result of such -- of that kind of influence on me is my physical body in its behavior. And, in both cases it is then the same and it is on that basis that one starts to understand more about one road or another leading to the same thing. They lead to the same thing towards infinity, both of them lead to God, to Life as a whole.

It's obvious emotionally that one says that. It is also obvious that if "I" is created as a wish, as a result of my wish and asking in prayer to God to give it, that "I", Life. It also leads to God if "I" is a mediator. But it is still vague for me because it is in the future. What is not in the future is myself. I am with my feet on the ground, my body is a body, my body is affected by the presence of something of a higher value. My body is affected by the presence of an "I" giving me information about myself and then where the two particular roads meet is in my behavior as I am. And then one goes through: "What is this unconscious state?" What do I call unconsciousness? Because it is the same if I reach it via a little intellect or via a little emotion. It is my behavior of reality, what I call my method of walking on this earth, my body which I can touch, my body which has five different sense organs and there is a behavior form and there is walking and there is an expression of some kind in movement or in expression of my face or in a posture, whatever it is that I call my forms of behavior, that belongs to me and in both cases, I become responsible for that kind of behavior.

Now I look at myself and I use just ordinary terminology of my feelings and ordinary terminology of my unconscious mind. I start to describe what it is that is of interest to me. Being what I am, I let alone now how I want to reach reality of myself. I first want to reach the reality of what I am at the present time and I study my behavior, you see, this is an unconscious process but it is equal for both because we remain constantly in that kind of a experiment, the object for possible ob-

~~servation later on for the possibility of the acknowledgement of that what is higher being present to me unconsciously. And I to~~

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servation later or for the possibility of the acknowledgement of that what is higher being present to me unconsciously. And I look at myself in what I have done during a day. It is not only that kind of a film that I turn loose, as it were, but I stop now every once in a while trying to recall what I have said to whom, how I was, where my thoughts were when I telephoned, what I did after I hung up that telephone itself and what I said to myself as a result of the conversation I had; how irritable perhaps I was; how I, in a certain state of my body being what it is, maybe hungry, maybe as ar result of certain things which were not very nice or not flattering, or that what bothered me, that I used the words that I should not have used, but at the same time, I did use it and I'm honest enough to admit it, and I see myself. That is the picture I see. That is me without a frame. That is how I am, the way I remember, the way I was when the photograph was taken. It is not the way I am now because when I am now and I look back on what I was, I start building my framework. You see, that is how I start to embroider. I start to embellish it a little. I start to put a little water in the wine because I'm not entirely that way. I have reasons; I can explain it; I know I wasn't that bad; it may have sounded harsh but I didn't mean it that way. And after all, if I didn't mean it, the sound wasn't not as harsh.

That is what I tell myself; and in thinking about it a little more and a little more, gradually that what was at first a little criticism gradually becomes really a good excuse. That then I say oh, yes, but I should have done it because it was good for the other person because I had to teach him a lesson and he so and so and this and that, he is really abominable towards me and I don't deserve it in that way because I'm not that bad, and after all I mean the best, but it was not entirely the right kind of a word. I admit that, of course. I should have used another word, but I didn't and I let it go at that.

The changing over from that kind of superficiality in not wanting to let myself go and be bamboozled into further sleep, that is the task for each person, regardless of what you might call the 'I' influence, and the 'if' influence at the present on one. One meets in behavior of oneself; one meets in one's own life the way one is. One tries to see how tricky the mind is, how forgetful the feeling, how justifiable one wants to make certain things which are not at all to be justified. But I want to have a chance to become even with myself or perhaps to be able to continue to live a little longer because otherwise I couldn't stand myself too well.

You see, there is a long period of that kind in ordinary life in which then the ideas of Work become a little bit more transparent. But they are not of such a value as when I want to make an honest attempt to have an 'I', or to be in the presence of God. For a long time it is quite enough to remember that , to see what one is unconsciously in daily life and to try to come to the truth and becoming serious about it, eliminating gradually all kind of associative and rationalizing forms, that one (approaches) more and more the possibility of truth. That is a certain attitude of meditation in which one wants to come closer and closer to the truth not being able to reach it that way because it remains unconsciously tinted. It still has colorations. It is still seeing a little green or yellow where it should be white. But, I do know that if that continues and I have enough facets of myself for the same kind of a thing when I look at it from different standpoints, that gradually the facets themselves will fall together one octave , and the octave then combines, will become white light for me; but you see that attempt is a conscious one . I gather information about myself of an unconscious nature and I let it go through one sieve after another to see if it

can be purified as well as it can be. That is the quintessence of my life which I then want to unconsciously utilize for myself; and I say, "Don't eat it because it is not sufficiently appetizing"; because if you do eat it, it will again and again form the same thing in you.

The quintessence of one's life has to be purified by means of fire , by means of heating and cooling, by means of subjecting it to an atmosphere in which the dross can be scrubbed off and the purity of the metal will remain. That is the process of making an attempt to have something aware, either an "I" or the presence of God as awareness. The accent of one is ,of course, the realization of the existence as one is.The other is the benevolence which flows forth from that what is in the presence of one seeing oneself and submitting then to the basking, you might say, in that what is bronzed flowing out towards one, you might say religiously, wanting to be influenced and to become devoted to that kind of aim .

All of that takes place also in ordinary life,but when one really comes to grips with what is necessary, as the result of the acquisition of a little bit of pure knowledge, it has to go through the crucible. That is when I want to change from an unconscious state to a conscious one. That is when I want the honest truth and nothing else but the truth. That is the realization of bondage when I want freedom. And that becomes from the quintessence the most essential part of that what is (5) Give.

a pentagon, realizing that what is the circle around the pentagon, going from the pentagon to the circle and then being in a different kind of a sphere because the circle can be reduced to a point . Why do we talk about the squaring of a circle? You see, there are two geometric figures. There must be , of course, a chance that ~~the square when it enlarges and when it is within a circle, that~~

the square ,when it enlarges, and when it is within a circle that the total surface could be equal to the circle; because I can draw a square, outside of the circle so that the circle is smaller and ~~in between~~ between the two squares, there must be one square that is equal to the circle itself. But I cannot find it mathematically. I can find it by application.

It is the same as ~~the theory~~ the feeling will not lead to the truth and the feeling ~~or~~ emotion will not lead to the truth." ~~If~~ It gives an indication of what should be the circle. Only that what is applied becomes a circle by trial and error, by making the square which is inside a little larger, by making the square which is outside a little smaller until they finally cover each other . But then my experience is only that I know that the surface of one and the ~~two~~ surface of the other is equal, and that I can only find by practice of walking the circle, walking the surface, and walking the surface of the square. There is a realization in that which means that I cannot get anywhere to the truth unless I work for it .It is not possible with my mind the way it is to do it and it is not possible even by a prayer to become acquainted with God sufficiently to fuse with Him. It is necessary that I lose my identity of the square , that I go over in to the identity of a circle because the circle can expand ad infinitum and the circle can be reduced by one little movement of changing of the radius and becoming a point. ~~If~~ It becomes one law whereas the square has a couple of ~~xxxx~~ laws to deal with. ~~That~~ and simplicity demands on my part that I try to understand what is meant by the surface of the circle and then squaring it , as it were,. The ability of transferring from one to the other , the conversion process between the square and that what is the circle, that is my problem and the

solution is in the actuality of the application of Work. Work in this sense means the expenditure of energy. That what is the theory , that what is the emotion , the utilization of that in the melting point to become a wish , a wish for life which is higher and then can in that kind of prayer, produce that what is God coming from above in his benevolence; or that what is the son of man telling man as a messenger from above that what is needed for a behavior form of himself .

You see, in that way perhaps, these two groups can be combined: the group of a little intellect and the group of a little feeling. But you must not use the same language. The language is different for different people dependent as I've said, on the frame in which they happen to live. And you will never convince them unless you touch the right kind of a word or perhaps not the word , in the way a word is said , in the tonality, in the expression that one uses at the time , in the silence after a sentence , to let it sink in, in the wish not to speak when someone else speaks about affairs that are of importance, to let him continue and to say all of it and then address it in a certain way, as it is bending down or going up or being around a person, in wanting to ask a question, again, he has been looking through different windows of his own personality; and finally leaning out of one window, opening it up, he has said a few words. They belong to that facet of himself . And a person who who answers has to walk around such a person to see which window was opened and then when he finally finds it, he has to talk the language of the window when it is open. That is how one reaches a person of that kind. You may not have a chance to do it right away . It may take a little while before you go around a personality, before you can find out which window happened to be open. Maybe it was already closed up, already. Maybe only you can go by the memory of what you have heard in the words or the doubtful expression of certain

can find out which window happened to be open, maybe it already was closed up a little bit ~~already~~. Maybe ~~only~~ you can go by the memory of what you have heardxx in the words or the doubtful expression of certain sentences or the trying to find out what was the truth without being able to say it in the words which are necessary for the expression of such truth. But to whatever extent it is ,that it has been said or has been felt,xxxxxxxxxxx to whichever way it has been felt in saying or has been said in feeling ,all of that must belong together when one wants to become an all around man, being able to understand the framework of a person, and from the frame to enter into the portrait of a man. Then you might say you can shake hands with him because he has recognized that you have ~~to have~~ gone through the difficulties . You might say a frame surrounds a person and it is difficult to go across it , to go over it, to make that step and to enter into the world of someone else because that what a person cares for is really not his frame . It is that what he is essentially with which he was born, with which he has a chance to develop, which was not entirely developed, which got stagnant and which gradually let the energy go to the formation of acquired characteristics which are the frame ment many times of a person.

If one can get through that, if one can see through that kind of a form, if one can recognize what has made that form alive and then acknowledging that life either intellectually or emotionally because life is the same in both cases. We make the distinction and we should try to get rid of that kind of a form because what is really of value is life itself and it doesn't matter how it reachesxxxx one, or how it is expressed .How necessary it is to give that enough time, how the level of a group can really be enhanced or brought up to a higher state because then, you see, with that kind of an expression for both which is good for one or the other in, as I say, a different kind of a form but in principle being alike.

expression for both which is good for one or the other in, as I say a different kind of a form but in principle being alike.

Those who belong to that second group will have to listen. They will then have to acknowledge that there are certain things still that they have forgotten that perhaps they did use at the time and they used to know, but they don't know it anymore until they are reminded .And the level of a meeting is indicated by talking to those two last groups ,the one, that is as I say, is a little bit intellectually inclined and wants formulations and the other who is feeling , who wants an emotion and who wants a presence and who wants a belief and who wants devotion. The devotion ,of course, is more and more important than an intellectual endeavor for obvious reasons ,I've said many times, because the emotions have already a little bit of a start. But an intellect must not be forgotten for the explanation of Work in simple rules. Never talk too long about work, say it:

Work is this: that what is an "I" and it could function objectively regarding oneself, that what then is received as information should be impartial regarding that what is the object. The object of wishing to Work is to have information about that what is being observed; that what is needed to eliminate my associative forms and all kind of thinking and all kind of connections which I make because of associations in my mind. That is why it is so almost, I would say, obnoxious but it becomes so deliterious, when one allows a person who has feeli ngs to talk and talk about wanting to explain them. There is mo need for explanation of a feeling. It is or it isn't .And when it is there then let it affect you in the form of your behavior of your physical body. Let it affect you in the way you are with other people and see yourself as well as you

can, not aiming immediately for impartiality .It will come because gradually you will underatand why impartiality is such an essential feature of Work. It has to give you the truth ,solely the truth and it cannot live on associative values.

So you see, I feel many times that when one wants to go around and around a little bit more and see from this light or from another, from one standpoint or another, from standing still and considering , from walking around and not considering but doing, all kinds of thoughts which can take place without having to go into the conditioning and rationalizations ,and even a word for a word without even completing it as a sentence with a combination of a few other words; but to go by root words , that what is essential quality of a sentence ,that what is really that kind of a short style, almost like synography ,giving a symbol to that what is the the meaning of a word or a certain combination of some letters. It's more important to have that symbolic, to see that a symbol can give you the same kind of a value as a word as expressed,a word that comes up in ALL AND EVERYTHING , in some way or other which stands out and you can remember. When you talk about death,you can talk about "rascooarno", IT IS necessary that something of that kind starts to ring a bell in you, that you know necessarily that what is meant is not just ordinary. It has to have a certain sense which is connected with something that is higher .This is the proof of one' meditation that out of such considerations of one'S own unconsciousness, there is born the possibility of linking it up with the hope and the wish that it could become some day ,somehow or other conscious and a conscious effort and that that what gives the guidance towards that will be one's conscience in reality.

The meeting was very good, I must say. It was a little bit too

The meeting was very good, I must say. It was a little bit too lengthy here and there. It could have been easier if some of the questions had been better. I tkink that they could have been stopped also , but then again, I have always that same kind of a remark because it still fails here and there in the maintenance of a level and sometimes it goes off a little bit too much and it is difficult to bring it back again to where it ought to be, full of life, full of possibility of hope, of encouragement, of saying that don't disasperate, don't get sick and sad, just keep on going. It is not that easy , but it is not that difficult. It is not that complicated. It is really very simple.

You are now standing ,sitting, whatever, and there you are ,all of you can be there.It is there, your body. What is needed is the realization of you as a body existing and when you move an arm, you want here and you go there and you have a thought and the thought continues to be in your mind.Your body remains and it behaves and whichever way it is ,it still is there and it is a different kind of behavior, but who cares about behavior when you are after life? When that what is acceptance of behavior can lead to the reality of that what you then, in reality, know to be.Your life is your being. Your behavior is a little bit of personality in which that being happens to be and through which it happens to be expressed. Life does not have to continue that way. Even if you walk on this earth, you still can have your life expressed in a certain way,particularly when it comes out of your mouth.It is still connected with the word, but that what sings out of your mouth comes from your heart.; and when that is there ,the word is not a word anymore. It is the tonality within that word. It is a silence sometimes which is accompanying that word at the end of a sentence,so that then whatever one is

saying can penetrate and sink in.;and let it be like when you throw stones in water and you want it to make concentric circles and you want to look at it, how far can they go and you stand in amazement. How far can such activities can go, further and further even without being able to see it. You strike a note on the piano, you hear it, you hear the tone, you hear the octave above, you hear a little bit more of an overtone, but the more you strike it, softly or a little harsh, a little louder, the more the overtone can be. You block the overtone with a pedal ,or if you have that kind of an instrument, and there sings the tone one octave higher, half, double the vibration rate, half of the distance between the two points.

This is what I mean, when one can talk about Work and then let the other person do that kind of Work for them, in letting it penetrate ;but what one says has to have that, I call it , a singing quality, of an honesty and a wish that you know that what you want to give has a meaning for yourself . You want to give it to someone because it might make him happy. It might help him. It might really have a meaning. It might help him to wake up, up. It might help him even to see himself. Maybe he can remember himself as he used to be. Maybe he can be encouraged. Maybe even he can have enthusiasm when he wakes up in the morning and then faces a day because you have looked at him and you've told him,"Remember yourself." See what you can do with your words. See what it is of the framework which prevents you. Come to the essentiality of your own purity ,in that what is you as a picture, and having that picture then, you can now draw in what you like, so that that as a drawing becomes an idea of what should a conscious man be, maybe no wrinkles on the forehead, no sadness of expression on the face itself, but within the eyes a depth of being able to see through eyes to one's heart and when one

speaks, that what loses the value of a word when it is spoken, continues to vibrate on the ether of one's purity.

Maybe-- maybe you can Work. Maybe you can remember not only the necessity, I would say, maybe you can remember the glory of Work, the glory which belongs to the Lord; the satisfaction and harmony which can belong to all of us when we wish, in that kind of prayer, to remember our being, to wish to become free but to do everything to pay for the bondage; so that then that kind of freedom out of prison and the door clinks shut behind one and you stand on the threshold of a new world and the sun is shining and there are very few shadows because the sun is in the zenith and the shadows are practically the same as the object on which it shines. It is not always necessary to have long shadows on one's face.

Good Night, Everybody.